

RATES OF ADVERTISING

One Square, one insertion \$1.50
For every subsequent insertion 75
Advertisements inserted for an indefinite time will be continued until ordered out, and charged according to above rates.
Ordinary notices and tributes of respect not exceeding one square in length will be published without charge.
Address all communications to THE ABERDEEN WEEKLY.

DRUGS AND MEDICINES.

JAMES D. SHELL. R. B. BURDINE

Shell & Burdine,

WHOLESALE AND RETAIL

Druggists,

ABERDEEN, MISS.

Always on hand a full and extra line of

Drugs & Medicines,

Paints,
Oils, Lamps,
Lamp Chimneys,
Window Glass, Putty,
Whiskey, Tobacco,
Perfumery, Stationery (such as pens, ink, paper, paper fasteners, pencils, etc., etc.),
Pepper, Ginger, Spices,
Soda, Cream-tartr, Indigo, Madder, Bluestone & Logwood.

And everything usually found in a first-class

DRUG STORE,

all of the very best quality and at the very lowest price.
We have equal facilities for doing business to that of any business house in the State, and we mean what we say when we guarantee the quality of our goods to be as good or better, and our prices as low or lower, than you can find elsewhere.
We specially invite parties from a distance, who visit Aberdeen on business, to

CALL AND SEE US,

and assure them that we will make it to their interest to do business with us. We propose to keep our stock fully up to the demands of the times.
During the coming Fall season we will have the

Largest and Best-selected Stock

of such goods as are usually to be found in our line that has ever been brought to Aberdeen.
Always see us before you buy, and we will do you good, and remain, your friends,

SHELL & BURDINE.

BRANCH RAIL ROAD.

NEW SCHEDULE.
Trains to connect with the Express trains on the main line, will leave and arrive at Aberdeen, as follows:
Departs at 8:30 A. M. and 2:40 P. M., returning at 11:00 A. M. and 5:10 P. M., connecting with trains on the main line.

H. C. NALL,

WITH

R. A. Patterson & Co

Manufacturers of

PLUG AND TWIST TOBACCO.

RICHMOND, VA.

Tuckahoe, Golden Apple, Shell-Road and Captive Brands are second to none, and are daily becoming more popular.

11-3m.

Milligan Institute,

A HIGH SCHOOL

For Boys and Girls,

SALTILLO, MISS.

B. F. MANIRE,

MISS NOVA E. MANIRE,

Teacher of Music,

Third Scholastic Year.

The Fall term will begin Monday, September 10th, 1878.

Tuition, \$3.00 to \$5.00 per month.

Board in families, \$10.00

For particulars apply to the Principal.

August 23, 1878.

Spring and Summer Stock.

Mrs. Mary Pulliam

Has just received her Spring and Summer stock of latest styles of

Hats and Bonnets,

TRIMMINGS, LACES, NECKWEAR, Etc.

Also, LADIES' READY-MADE SUITS, UNDERWEAR, INFANTS' SUITS, EMBROIDERIES, and SILKS and RIBBONS of every shade.

BRIDAL TROUSSEAU made to order on short notice, and in fact everything in the millinery line.

I am thankful for past favors, and will endeavor in future to deal with my customers as I have always done—accommodate and satisfy.

Wm. Howard, junr. MRS. M. PULLIAM.

H. K. Pickle, jury ticket.

The Aberdeen Weekly.

VOL. 2.

ABERDEEN, MISS., FRIDAY NOV. 8, 1878.

NO. 25

City Business Directory.

Dry Goods and Groceries.

A. FELDMAN, wholesale and retail dealer, 39 Commerce street.
J. W. BAKER, Wholesale and Retail Dealer, 101 W. T. Higgins and J. B. Higgins, salesmen.

Dry Goods.

LOUIS ROY, Wholesale and Retail Dealer, No. 60 Commerce street. James Carille, book-keeper; Geo. Roussel, cotton buyer; J. H. Tyron, T. B. Holmes, F. H. Reichardt, I. D. Bimmental, Joe Easter, Dan Crites, E. J. Smith, T. A. Miffleton, salesmen.

ROY, BRO'S, Wholesale and Retail Dealers, No. 87 Commerce Street, W. F. Hamilton, and J. R. Cary, salesmen; E. Laucot, book-keeper.

NEWHOUSE & BRO. wholesale and retail dealers, 39 Commerce street. C. H. Youker, salesman.

Groceries.

B. C. Sims, Wholesale and Retail Dealer, Corner Commerce and Meridian Streets.
Jas. D. Bryan, G. D. Sims and G. S. Bryan, salesmen.

J. M. BRASFIELD, Wholesale and Retail Dealer, Corner Commerce and Maple streets. Peter Dawkins, salesman.

J. A. HONEA & SON, Wholesale and Retail Dealer, R. P. Mitchell, Book-keeper; J. I. Ray, salesman.

J. W. PECK, Wholesale and Retail Dealer, 78 Commerce Street.

Clothing.

S. WOLFSCHNEIDER, wholesale and retail dealer, 72 Commerce street.

Drugs, Medicines, Etc.

SHELL & BURDINE, Wholesale and Retail Dealers, 60 Commerce Street. G. M. Tindall, Ph. G., Prescriptionist.

Banks.

S. PRATT & FRENCH, 74 Commerce Street. W. C. McMillan, Cashier.

Whiskies.

J. W. HONEA, retail dealer, 70 Commerce street—"Gent's Resort."

STANFORD & ATKINSON, Retail dealers, 5 Davis' old stand, Commerce street.

Hardware, Saddlery & Harness.

J. W. FRENCH, Wholesale and Retail Dealer, 74 Commerce Street. F. T. Cunningham, J. S. French and B. C. Jenkins, salesmen.

Jewelry.

T. GIFFORD, dealer in all kinds of jewelry, 105 Commerce street.

Photographer.

A. R. HENWOOD, 88 Commerce Street, up stairs.

Books and Stationery.

L. LEWIS & CO., Wholesale and Retail Dealers, 94 Commerce street, and Post-office building.

Dentists.

E. H. LEWIS & C. P. ROBINSON, No. 94 Commerce street.

SEVIER, No. 105 Commerce street, over Gifford's store.

S. MOFFAT, office at residence, Buckingham building.

Boot and Shoe Makers.

WEST & McRAE, No. 47 South Side Commerce street.

Furniture.

J. M. MATHENY, Wholesale and Retail Dealer, Meridian Street.

W. F. FURELL, Wholesale and Retail Dealer, North Side Commerce Street.

SAM BLEVINS, Wholesale and Retail Dealer, 34 Commerce Street.

Millinery.

MRS. A. M. HENWOOD, millinery and fancy goods, 91 Commerce street.

PROFESSIONAL.

Q. O. ECKFORD,

Attorney at Law

—AND—

Solicitor in Chancery,

Aberdeen, Monroe Co., Miss.

Will practice in the Chancery and Circuit courts of Monroe, Chickasaw, Iowanna, Lee, Prentiss, Alcorn and Tishomingo counties, and the United States court at Oxford. Special attention given to the collection of claims, and matters of Probate, Administration, selling and buying Real Estate, etc., etc. jan17-ly

WM. F. DOWD, of the late firm of Sale, Fulton & Dowd, and Sale & Dowd.

DOWD & DOWD,

ATTORNEYS AT LAW

—AND—

Solicitors in Chancery.

ABERDEEN, MISS.

Office over the Drug Store of Shell & Burdine.

DR. K. S. MOFFAT,

DENTAL SURGEON.

Aberdeen, - - Mississippi.

Office at my residence, Buckingham building.

Would be pleased to receive calls from those desiring work in his line. Satisfaction guaranteed. References given when desired. 2-12-ly

Dr. S. SEVIER,

Dental Surgeon,

Has returned to his old stand over Gifford's Jewelry store, Commerce street.

Where he will be pleased to see his old friends and customers, and all others who need his professional services. Charges in keeping with the times. 1-4-ly

A CARD.

W. F. HAMILTON,

OF DETROIT, ALABAMA,

Resumes business with

ROY & BRO.

Thankful for past favors, he hopes by continuing efforts to satisfy old, and to secure new and friends customers. aug17-ly

Just from Memphis.

In the bar-room stepped a stranger,
O'er his face a winning smile,
That betokened there was danger
To the whisky from his guile.

Scant his nose and very seedy;
Red his cheeks, and from his eyes
Blinked expectant look and greedy,
Which he struggled to disguise.

When he grasped the whisky bottle,
Which the gay bar-tender passed,
He remarked there was a lot ill
In the place where he was last.

Then he paused; as he expected
Came a score of questions quick;
"Just from Memphis?" and suspected
With the fever he was sick.

"Go away," they yelled frighted,
"Take the bottle—don't you pay!"
And he took it so delighted,
That he drank some—cold, cold water.

Kissed it with and hugged it tightly;
Talked to it there accents sweet,
Grinned with horrid mirth, unseemly,
At the way the boys were beat.

While his fevered breath grew shorter,
Came a tremble o'er his frame;
Then he drank some—cold, cold water,
For they knew his little game.

—Old City Derrick.

Cannibalism in the Marquesas.

THE RELIGIOUS SACRIFICES AND THEIR REPULSIVE CEREMONIES.

Among the passengers by the Greyhound arrived at this port from Tahiti, was an American named Lewis Chase, who for more than a quarter of a century has never seen a civilized country, and has seldom looked upon the face of a white man.

San Francisco is the first glimpse of civilization he has had since he left his native home in Danbury, Conn., twenty-seven years ago.

For twenty-five years and six months, precisely, he has lived on a group of islands inhabited by ferocious cannibals, and, fortunately for himself, has come out hale and hearty without ever having as much as a slice of human steak taken from his anatomy.

A Chronicle reporter, after a considerable display of fascinating eloquence, mixed with offered potations of spiritual delight, finally succeeded in securing an interview with Mr. Chase, who, when first approached, presented a decidedly hostile and warlike front.

But under the soothing process adopted by the interviewer, the latent bad of intellect rapidly blossomed and bore fruit, which is now placed before the mental palate of the reader.

It is a savory dish, and cannot fail to send a thrill of exquisite sensation through every nerve of the body and brain.

The group of islands on which Mr. Chase has passed his quarter of a century is the Marquesas, where before his own eyes he has seen cannibalism practiced both as a fine art and as a fierce display of human ferocity.

This horrible practice is indulged in principally to gratify a deadly spirit of revenge which one tribe of natives holds against another.

In the many brutal and bloody civil wars which they have waged against one another the slain and captured victims are eaten with a vengeance.

In their religious rites, also, they offer up human sacrifices captured in battle. When a victim is selected for a cannibal feast his body is washed clean and the hair of his head is burned off.

If the feast is not of a religious character the victim is simply beaten to death with war clubs, and when dead his body is again washed and placed in a large oven dug in the earth.

The hole forming the oven has a fire beneath, and over this is a pile of round stones. On the top of the stones mats made of strong material are placed, in which the body is wrapped up.

These mats are then covered over with a great pile of leaves, and all is again covered with another layer of mats. The fire beneath absorbs enough air to keep it burning steadily, and soon a volume of steam is generated.

This escapes slowly through the mats and leaves, and gradually the body becomes cooked through this simple but certain steaming process.

The cooks are of superior skill in their profession, and can tell to the instant when the body is sufficiently "done" to suit the taste of the guests.

When ready to take it out of the oven, all the material covering is carefully removed, and when it comes to the layers surrounding the victim the mats are taken off with a sensitive touch, lest any of the skin on the body should be torn away.

When all is bare, and the body looks brown and beautifully cooked, a shout of demoniac laughter rents the air, and the cooks are complimented in the highest terms by the host of cannibals thirsting to enjoy the dreadful luxury.

The brains and the eyes are considered

the greatest delicacies, and are always given to the chiefs.

The breasts, thighs and the outer portions of the calves of the legs are the next greatest luxuries, and in this category also may be placed slices cut off from other portions of the body.

All the parts mentioned belong to the chiefs and chiefesses, of high and low rank, according to their relative social status, while the rest of the body and the entrails are savagely devoured by the common natives.

The flesh is eaten from the hand, and to give it greater relish is dipped in native sauces. Coconuts, yams and various kinds of nuts are also among the dainties, besides certain varieties of fish, but the piece of resistance is the half a portion of the spread.

While the feasts last, the greatest hilarity prevails, and after it is over a fearful drunken orgie follows, whenever the liquors, native or imported, can be procured.

Scenes of the wildest licentiousness accompany the revel, and for days after the cannibals are in a state of semi-unconsciousness.

They quietly retire to their huts and allow sleep and nature to restore their shattered constitutions.

Sleep is their great restorative, and after a fearful debauch they will lie as if dead for a space of from ten to fifteen hours.

Mr. Chase was witness to a fearful and revolting act of cannibalism practiced at the little harbor of Atawana two years ago.

A young and beautiful girl had been captured and brought in a canoe to Atawana.

She belonged to a tribe which was fiercely hated by her captors, and they determined to avenge themselves upon her.

She was taken into the center of the village, stripped naked and bound. Then, with war-clubs, she was beaten, and fell as if dead to the ground.

But while life yet lingered, a woman of Atawana rushed up to the prostrated body, and with a ferocious yell, dug her fingers into the eyes of her victim, plucked them out of their sockets, and ate them in the presence of the infuriated and applauding multitude.

Afterwards, while the body of the victim was yet warm, she was disembowled, and her entrails were taken out and devoured, the cannibals fighting with each other for their share.

Her whole body was then cut to pieces and divided up amongst the cannibals present. While indulging in this almost incredible brutality, shouts of joyous vengeance were heard on every side.

The cannibals fairly revelled in devouring every atom of the body. They washed down the flesh eaten with native intoxicating drinks, and after the carnage was concluded a triumphant war dance of vengeance followed.

Great pomp and solemnity surround victims intended for religious sacrifices, and none but high priests can officiate in the most solemn ceremonies.

The priests have numerous attendants, mostly young boys, who are being educated for priestly honors.

The victim selected is usually a man of note among his tribe, and while he is in the hands of his religious torturers previous to the act of sacrifice, receives some consideration.

When the hour arrives he is placed upon a large stone to which his body is bound firmly. The priests then chant low wails, which increases in volume until it seems as if they were shrieking.

Chants, spells and incantations are then brought in to play, the priests occasionally placing their hands upon the intended sacrifice, who never utters a word from the time he is selected as a sacrifice to the moment of his death.

The instant selected for performing the operation being reached, the chief high priest advances toward the victim, and, feeling for the beating of the heart, announces to his attendants that he is ready to commence.

He then takes a knife and deliberately cuts out the heart, the victim writhing in agony during the process.

To speak a word during this frightful process would be cowardice, an evidence that the sacrifice had acknowledged the power of his enemies.

The heart cut out it is handed to a young priest, who bears it off to the highest chief, the priest considering this the greatest honor of his life.

The victim quickly expires, and then the whole body is cut up and divided among those waiting to receive their portions.

The flesh of a religious victim is more highly prized than that of any other, all the portions considered most choice being reserved for the high priests and high chiefs.

The cannibals have epicurean tastes and a fine sense of the various shades of delicacy of different classes of victims.

The flesh most highly prized is

that of the African, and a colored man who, in life, neither drank liquors nor smoked, if he falls into the hands of the Marquesas cannibals, is certain to have the highest respect shown him.

He will be fed luxuriously and tended carefully up to the time that he is to be sacrificed. The bodies of missionaries take second rank, because in life they are supposed to have used neither liquors nor tobacco.

Sailors are not esteemed a luxury, because their flesh is thoroughly saturated with smoke, whiskey and salt water. The cannibals have the most dainty sense of smell in this respect, and will tell instantly whether their victim has ever been in the habit of using liquors or stimulants of any kind.

Young children and women, especially unmarried women, are great luxuries. Persons advanced in years are seldom eaten, as their bodies are too fully developed and tough sinews.

Mr. Chase has never seen a white person offered up as a sacrifice to the cannibal appetite, but there are well authenticated cases of such being the fact.

A missionary and two colored men are known to have been eaten on Domingo Island, one of the most savage of the group.

In recent times the cannibals rarely sacrifice a white victim, but they are entirely willing to do so if the opportunity offers.

It is not safe to trust them with a tender Anglo-Saxon lamb, or anything in the shape of humanity that would be certain to take a first prize at a baby show.

These not being procurable no objection would be offered to making them a good square meal out of a nice, fat, healthy missionary.

Sailors are the only class of white men for whom the cannibals cannot get up an appetite at a moment's warning.

There are thirteen islands in the Marquesas group, seven of which are inhabited, and on six of those cannibalism is practiced.

Mr. Chase is a resident of Uhuu, known to mariners as Washington Island, and to his knowledge there has not been a case of cannibalism there in the twenty-five years he has made it his home.

The natives of Uhuu say they never practiced cannibalism, though a few of the oldest inhabitants remember their parents telling them that such was the case in old times.

The cannibals seem to indulge in their horrid practice from a pure love of revenge. They are certainly not driven to it for want of food, as there is an abundance on the islands.

No doubt immemorial custom has much to do with keeping the beastly indulgence still in vogue. Children are apt to follow in the footsteps of their fathers, and generation begets to generation laws and customs.

The religious sacrifices of human bodies, and the habit of offering them up as food, is now more common than any other kind of cannibalism.

The priests know that if they relinquish such rites they would be shorn of so much authority, and hence they cling tenaciously to their sacrificial altars.

The priestly class continue to hold the power of life or death over the natives while many of the chiefs have but nominal power over them.

Nearly all the powerful chiefs have died without leaving heirs to inherit their unbounded sway.

The remaining chiefs, in union with the priests, manage however, to wield a despotic power, and are the principal defenders of cannibalism.

"Beastly when I'm hungry,
Whiskey when I'm dry,
Greenbacks when I'm hard up,
Yes, plenty till I die."—(Jim Cox.)

Woman's Lot in China.